

INDIAN RECORD

1th YEAR—No. 7



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JULY-AUGUST, 1948

CATHOLIC HOSPITALS FOR INDIANS

NEWS BRIEFS

FORT BERTHOLD INDIANS SELL LAND

The Indians of the Fort Berthold Reservation signed a contract to sell the best part of their reservation. The price agreed upon with the government was \$1,055,625. This land was sold for the new Garrison Dam. The Indians were sad to have to sell. George Gillette, the leader, wept as he and 13 other Indians signed the agreement. The signing took place in the office of the Secretary of the Interior Krug. In the deal were 155,000 acres of the richest farm land along the Missouri River. The timber must be cleared from this land by 1950. The dam is not expected to be completed until three or four years later. At that time the land will be flooded.

BISHOP STARTS CHURCH FOR INDIANS

HALIFAX, N.S. — The first of Bishop-elect Alfred B. Everman after his nomination as auxiliary of Halifax, was to turn the first sod for a new church at the Shubenacadie Indian Reservation. The Bishop-elect told the Indians, who sang hymns in their native language, he was pleased that his first official action was for them. Father H. Audreau is the pastor.

OBSERVES JUBILEE

SPOKANE — The Rev. Louis Taelman, S.J., widely-known missionary to the Indians of the northwest, celebrated the golden jubilee of his ordination here June 29. Father Taelman, 81, was vice superior of the Crow Indian Mission, twice superior of the St. Ignace mission in Montana, and president of Gonzaga University from 1909 to 1913.

ARLEY AT DUCK LAKE

DUCK LAKE, Sask. — Union of Saskatchewan Indians held a conference at Beardy reserve, Duck Lake, July 1 and 2, to discuss recommendations made to the Dominion government by a special joint committee on the Indian act. The recommendation that a vote be granted to adult Indians in federal elections was given particular attention. It was asked that franchise be given without any restrictions on their previous rights and privileges.

STUDENT FEES

CORNWALL, Ont. — The Indian Affairs branch of the Department of Mines and Resources will be billed for tuition fees of Indian students attending the Cornwall Collegiate and Vocational School commencing April 1948. Members of the Institute Board authorized secretary-treasurer Ray Cottrell to advise Leo Bonah, Indian agent at St. Regis, that the branch is liable for payment in the same proportion as students attending the high school from outside the township of Cornwall.

APPOINTED AT THE PAS

Mr. Eric Law has been appointed recently Indian Agency Superintendent at The Pas, Man. From June 29 to July 31, a medical and statistical survey party will study northern Manitoba Indians, and every one will be X-rayed for B. The Churchill Agency is also included in the survey.

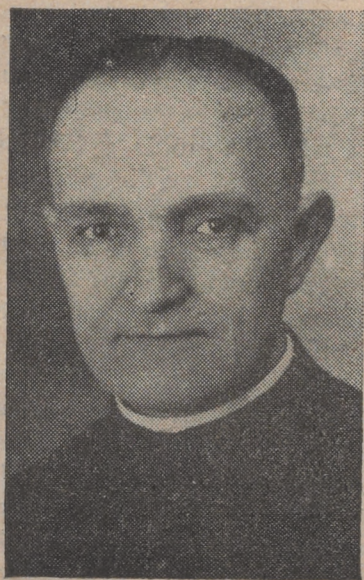
FIRST NUN FROM BLOOD RESERVE



CARDSTON, Alta. — Sister Catherine Donald Shade, daughter of Chris Shade and of Catherine Scraping-White, pronounced her first religious vows last November in the Congregation of the Sisters of Providence at Montreal.

Catherine began school on May 6, 1934, at St. Mary's, Cardston, Alta. She then attended High School at Midnapore, under the Sisters of Providence. She began her novitiate in Montreal in August 1944. Now she is back at Midnapore, to complete her Grade Twelve. We hope that many girls will follow her example.

MISSIONARY'S SILVER JUBILEE



McINTOSH, Ont.—On June 22, Father Alphonse Paradis, O.M.I., celebrated his twenty-fifth anniversary in the priesthood, at the McIntosh Indian school. Many of his former classmates had come from St. Boniface and Kenora, together with missionaries from the district. At the High Mass, Fr. D. Jubinville, O.M.I., preached the sermon. In the evening, the school children presented a concert and a play in honour of Fr. Paradis.

Biography

Born at Dunrea, Man., Fr. Paradis was ordained priest in 1923, at Edmonton, Alta. He was missionary at Berens River, Lestock and Fort Alexander, he was also Principal for 8 years (1934-1942) at the St. Philip's Indian school in Saskatchewan. Fr. Paradis is bursar at the McIntosh Indian school since 1946.

CATHOLIC PRESS VOICES DEMANDS OF HIERARCHY

A vigorous demand that Catholic Indians of Canada be assured access to their own Catholic hospitals is voiced in editorials published recently by L'Action Catholique of Quebec and Le Droit of Ottawa. Le Droit states categorically that the demand comes from the Canadian hierarchy and calls upon all Catholics to support their religious leaders in this stand.

Several members of the joint committee of parliament, studying the Indian question, favor neutrality in the schools and hospitals, according to an article in L'Action Catholique by Louis Philippe Roy. This attitude is already being implemented, Le Droit states, with regard to hospitalization. Recent developments in the James Bay region bear this out and throw light on the building program followed by a Federal "bureaucracy" during the past fifteen years.

Ample Facilities

Describing the situation at James Bay, Le Droit recalls that Oblate missionaries have been working amongst the Indians there since 1847 and that the first hospital erected for the Indians was set up in 1902 at Fort Albany by the Grey Nuns of Ottawa. Another hospital was opened on the eastern shores of the Bay, at Fort Georges, and in 1935, under the direction of the Grey Nuns it provided ten beds, enough for the 750 Indians of the region. An Anglican hospital of the same capacity was built later. Between 1941-1942 the Catholic missionaries provided a hospital of thirty beds at Moosonee, destined to serve the southern part of the district. In this way the Indians were assured access to hospitals of their faith.

Since the end of the war, however, the Federal Ministry of Health has intervened, on a non-confessional basis. At Fort Georges, where the needs of the Indians were excellently taken care of, a hospital of five beds was erected at a cost of \$50,000 resulting in the closing of the Anglican hospital there. It is now announced that a 125-bed hospital is planned for Moose Factory, near Moosonee, at a cost of \$1,250,000. The only apparent reason is to compete with and bring about the closing of the Catholic hospital in the vicinity.

In each case mentioned above the needs of the population are already taken care of competently by hospital, under religious auspices. Governmental plans calling for improvement and expansion of services have ignored the advisability of complementing present facilities rather than of launching new and unnecessary duplication.

General Trend

The situation developing at James Bay has been shadowed by departmental policy since 1933, according to Camille L'Heureux in an editorial of Le Droit. Up to that time the work of religious institutions had been acknowledged

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BISHOP --- 'CHIEF BEAUTIFUL SKY'



In recognition of his interest in the welfare of the Indians under his jurisdiction, Bishop Thomas A. Welch of Duluth was initiated into the White Oak band of the Chippewa Indians, at the annual Indian Eucharistic Congress, held at St. Joseph's Mission, Ball Club, Minn. Ed Wilson, president of the Minnesota Chippewas invested the Bishop with the chieftain's regalia and conferred on him the name: "Be-shi-gay-dah-go-ge-shig," meaning, "Beautiful Sky." Rev. Denis Parnell, O.S.B., pastor, welcomed the delegates. Photo courtesy Chippewa Portrait Studio, Deer River, Minn. (NC Photos).

ACT REVISION AT NEXT SESSION

OTTAWA — The revision of the Indian Act, scheduled for the last session of Parliament, will not be effected presently. The Parliamentary Committee, which has already submitted its final report on June 22, recommends such an extensive revision of the Indian Act that it would mean practically the repeal of the present Indian Act.

The Committee proposed a new law which would be like a Magna Charta for the Indians, and which would be submitted at the next session of Parliament. The Committee proposes the creation of a new committee to discuss the details of the projected law and the establishment of a supervisory committee which would enforce the new Indian Act during several years.

The recommendations of the Parliamentary Committee are very numerous, aiming at the gradual evolution of the Indians towards full citizenship. Specifically the Committee proposes to give the Indian the right to vote in Federal elections, to let him buy liquor off the reservations, to send his children to the white man's schools. Indian bands would be encouraged to handle their own affairs, levy their own taxes, handle their own money. The more advanced bands would be urged to incorporate as municipalities. Women would be given the right to vote in band councils.

A commission of claims would be established to solve definitely the question of Treaty rights and obligations. The Provinces would be asked to co-operate in helping the Indians to become citizens of their own Province and Country.

The Parliamentary Committee's report does not deal with the question of hospitals which has been the subject of lengthy discussions during the Committee sittings.

From \$5 million a year in 1936, the cost of supporting the Indians has risen to \$22 million

this year. Indian population is increasing at the rate of 1,500 yearly. One-third of the Indians live on the North country and are nomadic. The remaining two-thirds live on 2,250 reserves scattered throughout Canada.

PAPAL BLESSING AS BLACKFOOT IS ORDAINED

In commemoration of the ordination of the first Blackfoot Indian to the priesthood, His Holiness Pope Pius XII has imparted his Apostolic Benediction to all Indians of the northwest. The newly-ordained Blackfoot is the Rev. John J. Brown, S.J., and the message on behalf of the Holy Father was received by Bishop Joseph M. Gilmore, of Helena.

Signed by Msgr. Giovanni B. Montini, Papal Under Secretary of State, the message stated: "The Holy Father, rejoicing with the Indians of the Northwest on the occasion of the first solemn Mass of one of their sons, imparts his

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THE INDIAN MISSIONARY RECORD

A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA

REV. G. LAVIOLETTE, O.M.I., EDITOR.

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The New Indian Act

The fourth report of the Joint Parliamentary Committee on Indian Affairs recommends virtually scrapping the 68-year-old Indian Act. It was given Commons concurrence without debate on June 26. The new Indian Act will not become law until sometimes next year. A new Parliamentary Committee will be formed at the next session of the House of Parliament, which will write the final draft of the new Indian legislation in the form of amendments to the present act. These amendments will be voted upon before they come in force.

Since 1867 there have been only two parliamentary inquiries into Indian affairs, each of which was very narrow in scope. One, in 1920, dealt with amendments regarding the adoption of the elective system of chiefs and councillors; the other, in 1926, inquired into the claims of the allied Indian tribes of British Columbia. Since May 1946, there have been 128 meetings of the Parliamentary Committee, where 122 witnesses have been heard, and, in addition, 411 written briefs from Indian bands and associations as well as from other individuals and organizations interested in the welfare of the Indians, have been considered. Thus the present inquiry is the most important since the days of confederation.

Many anachronisms, contradictions, anomalies and divergencies have been found in the Act. The Parliamentary Committee deemed it advisable that, with few exceptions, all sections of the Act be either repealed or amended. All the proposed revisions are designed to make possible the gradual transition of Indians from wardship to citizenship and to help them to advance themselves.

Mr. H. Castleden, M.P., commenting on the recommendation, that voting privileges for the purpose of Dominion elections be granted to Indians, said in the House, on June 23rd.: "The Indian wants to know what that entails. Does it mean that they are to become citizens of Canada? Does it mean that they are to lose any of the rights or privileges which they have enjoyed under the Treaties? If it means that they are to lose their treaty rights, the Indians themselves do not want to have much to do with it." And further, Mr. Castleden stresses the need to clarify this point in saying: "It is most important that, if we are to suggest any such thing, the Indians should be given every assurance that the granting of any franchise would in no way interfere with any of their rights."

As it is quite evident that as the legislators of Canada wish to make possible the transition of Indians from wardship to citizenship, it becomes necessary to give official assurance to the Indians that their treaty rights will be safeguarded. To our mind, there is no conflict between granting a voting franchise to the Indian, and yet safeguarding fully his treaty rights. But we still maintain that the voting franchise should be given only to those bands of Indians who are willing to accept it.

All misapprehensions concerning this matter should be cleared as soon as possible, and the Indians should be encouraged to interest themselves in public affairs. Instruction in social studies already given to Indian pupils in all our schools should be extended to adult Indians at meetings, by means of posters, literature, lectures and even by educational movies, so that the Indians will be made to realize fully what citizenship means. Too little attention has been given in the past to the educational needs of the adult Indian, and were the officials of the Indian Affairs Branch willing to establish such a program, much could be done in a short time to instruct the Indians in the advantages as well as in the responsibilities of citizenship.

Along with this educational program in citizenship, the initiation of progressive measures of self-government by band councils is urgent. Stringent qualifications should be established so that only literate and responsible persons be made eligible as chiefs and councillors in the future. Thus the responsibilities of the Indian Affairs Branch officials would be gradually shifted upon the Indians who will have to assume them according to our democratic way of life.

G. L.

A Question Of Freedom

From its earliest days the Christian Church has fulfilled her obligation of ministering to the sick, especially to the poor and to the outcast. It is a special glory of the Church in Canada that she has maintained this ancient tradition.

The love and care of the poor is essentially a Christian virtue. One of the earliest manifestations of organized social welfare was made by the creation of hospitals, orphanages, homes for the aged, hostels, by the Church. These institutions were under the immediate jurisdiction of the Bishops, who, most of the time, designated religious orders of men or women to take care of them. Since the days of Charles the Great and throughout the Middle Ages, the civil government has helped these institutions either by land grants or by direct financial help. Various events, such as the Reformation and the French Revolution have brought ruin to many of these charitable institutions. The substitution of publicly owned institutions, supported by taxes and by special grants, has never quite filled the needs of the poor, needy and sick. Notwithstanding long persecutions the welfare establishments supported by the Church have continued to be maintained. During the nineteenth and twentieth centuries it was ever necessary to seek the help of the Church, and the immense number of charitable institutions which exist today is ample proof that Christian charity is still needed more than ever.

The main reason why Catholic hospitals are so well patronized, is the spirit of true Christian charity which inspires their personnel. No State institution, no matter how well it is organized, will ever be able to stand comparison with a similar charitable institution, because a Sister who devotes her whole life, for the love of God, to the care of the poor and of the sick, without ever seeking financial remuneration, will find in her faith and ideals treasures of maternal love and sympathy for the disinherited which no salaried employee will ever possess. There is, in Church hospitals, an atmosphere of peace, order, cleanliness and efficiency which is seldom matched in secular institutions, and which has earned for them a great reputation throughout Canada.

The truly magnificent effort of the religious communities of women in maintaining and staffing hospitals, not only in the cities of Canada, but even in the remotest areas, is an eloquent testimony to their undying spirit of Christian charity. Moreover, the fact that Catholic hospitals are maintained to serve Canadians, no matter what their religious convictions are, proves that the work of hospitalization is undertaken in no partisan spirit.

The religious atmosphere in a hospital is of very great value to the patient, who, being isolated from his loved ones, can seek from religion a solace and a comfort that is beneficial, in no small degree, to his speedy recovery.

A last argument in favor of religious hospitals is the fact that these hospitals are efficiently maintained at a lower "per diem" cost than any secular institution having equal standards and facilities.

It is, therefore, unwise to attempt to replace Catholic hospitals by state hospitals and it would be most unfair to any resident of Canada to compel him to be hospitalized in a state hospital or sanatorium where there is a Catholic hospital with the same health facilities at his disposal.

In all fairness to the Indian population of Canada, which until 1933, had full freedom in the choice of hospitals, state or religious, it seems that, although the Indian is a ward of the Government, he should not be compelled to be hospitalized in a hospital not of his choice.

The Parliamentary Committee has discussed at some length the question of hospitalization, but it has not set forth any special recommendation concerning the freedom of choice in hospitals for the Indian. We presume it will be guided by the principle exposed above (see "New Indian Act"): "All the proposed revisions are designed to make possible the gradual transition from wardship to citizenship." This principle, along with other recommendations designed to give the Indian more freedom, would indicate that the freedom of choice in hospitalization, which is the privilege of every Canadian citizen, should be granted to the Indian, the citizen of tomorrow.

To those who may object that it is not possible to use tax-payers money to support charitable institutions, we will answer that the State having assumed the responsibility of giving free medical services and hospitalization to the Indians of Canada, can be justified in helping substantially such institutions as the Catholic hospitals, since these hospitals have been established and are maintained for everybody, no distinction of race, color or creed being made, in the widest application of a very noble form of Christian charity.

G. L.

LIBRARY BOOKS SUPPLIED

A large assortment of library books for supplementary reading and reference is being made available this year to all Indian schools. They are classified in the following categories: English,

Social Studies, Science, Nature, Health, Handicrafts and Music.

SCHOOLS RE-OPEN SEPT. 7

The fall term in Indian schools begin Tuesday Sept. 7, and ends on Dec. 17 (inclusive). The winter

CATHOLIC HOSPITALS

(Continued from Page 1)

in practice. Since 1945, when the Ministry of Health intervened in this field, the extension of religious hospital construction with chaplain service facilities has accelerated.

Institutions at Fort Qu'Appelle, Coqualeetza, Miller Bay, Edmonton, Clearwater Lake, Brandon have been erected, without reference to the religious convictions of Catholic Indians and of their spiritual guides.

Commenting on this situation in accordance with views of Canadian Bishops, Le Drouin, not hesitate to point out the consistency of the federal government which has shown itself opposed to the regimes of Poland, Hungary, Rumania, Czechoslovakia, Yugoslavia and Bulgaria in their attempts to impose materialism; the same line of conduct which the church is being called upon to resist by the Canadian government's policy, the construction of Indian hospitals.

Action Wanted

Hospitalization is a legitimate field for the exercise of Catholic charity, it is emphasized, particularly towards Catholics, who, in time of illness and death, desire most assiduous religious attention. It is also stressed that hospitals under non-religious governmental direction may indulge in medical practices bidden by natural and Catholic morals and unbearable to Catholics. Promises given but not are of little avail, it is noted.

PAPAL BLESSING

(Continued from Page 1)

Apostolic Blessing to Father Brown, to all participating in the ceremony and to all Indians of the Northwest."

ST. IGNATIUS, Mont. — Rev. John J. Brown, S.J., a blooded Blackfoot Indian, ordained at St. Ignace Mission here on June 16. He is believed to be the first Indian of the Pacific Coast region to be raised to the dignity of the priesthood.

Father Brown was born in Philadelphia, a few years after his parents had arrived there from the Montana Blackfoot reservation. He graduated with honors from Philadelphia West Catholic High School, entered the Society of Jesus, Wernersville, Pa., in 1935, and three years he served as teacher and prefect of boys at the St. Heart Mission for Coeur d'Alene Indians, DeSmet, Idaho. He holds a bachelor's degree from Loyola University, Chicago.

"INDIAN STATE" IN QUEBEC

QUEBEC, P.Q. — A preliminary inquest held in Quebec revealed an attempt to found a so-called "Indian State", fostered by a Loretteville Indian, a Sioui, who had invited Canadian and U.S. Indians to register members of the "Indian State" and to pay \$1.75 registration fee. Pointe-Bleue, Bersimis, Mackinac and Sept-Iles Indians, among others, have been in relation with the defendant. Maurice Bouchard, LL.D., K.C., is the Provincial General of the Federal Government in the inquest, which is presided over by Justice Louis Roy, of Quebec City.

Editor's Note. — It is our hope to publish this news item, so that everyone will know it to be wise to contribute in any way to the "Government of the North American Indian Nation" or "Tara-dian Nation of North America" or "The North American Nation Government".

term begins January 3 and ends April 14. The spring term begins April 25 and ends June 24. There will be 189 teaching days in the 1948-49 academical year. The

ST. MATTHEW'S CATHOLIC CONGRESS

SISSETON, S.D. — The Sisseton Sioux have held a Catholic Congress at St. Matthew's church, near Veblen, June 29 to July 2. Although the attendance was not as large as it was hoped for, a goodly number of Catholics attended the mission exercises preached in Sioux by Fr. G. Laviolette, from St. Boniface, Man.



Members St. Mary's Society

Officers of St. Mary's Society had organized the Congress, they are: President, Mrs. Josephine Boudreau; vice-president, Mrs. Ella Wanna; secretary, Esther St. John; treasurer, Martha St. John, and sewing convenor, Celesta St. John.



Officers St. Joseph's Society

The St. Joseph Society had their election of officers; President, Sam Goodvoice; vice-president, John Plume; secretary-treasurer, Willard Laframbois; choir leader, Sylvester St. John, and church warden, Elmer St. John.

James Wanna, John Plume, Sam Goodvoice and Mrs. Boudreau addressed the gathering. A larger Congress is planned for 1949.

Keewatin Notes



School pupils at Beauval, Sask.

BEAUVAL, SASK.

Scout Investiture

On Easter Sunday, the first investiture of scouts took place in the chapel in presence of the staff and the children.

Father F. X. Gagnon, O.M.I., principal, congratulated the new chosen scouts and explained in a few words the aim of the Boy Scout association. Then Father E. Bleau, O.M.I., scout master, explained the promises the boys were about to make on their honour.

Four boys, Eugene Iron, Cyrille Rat, Alfred Byhette and John Heneault raised their hand and made the following promise: "I promise to do my best, to do my duty to God, and the King, to keep the Law of the Scout and to do a good turn to somebody every day."

They were followed by four boys, scouts-to-be: Marius Durocher, Wilfrid McCallum, Geor Elie and Charles Piche.

Then the Cubs and Cubs-to-be had their turn: Clement Iron, Jos. Matchee, Raphael Paul, Louison Heneault, Bobby Byhette, Alfred Noolchous, Francis Campbell and Arthur Iron.

Awarding of Badges

On April 11th, at a meeting held in the girl's room, the boys gave us an exhibition of their knowledge on First Aid. Sister Gerard, their teacher, was not quite satisfied with the results, but all those who saw the boys performing their fixing of broken limbs, stopping of the blood, care of a wound and artificial respiration were quite interested.

This was followed by a luncheon at which Father Principal presented the girls with a brooch and badges awarded by the Indian Affairs Branch for weaving, cooking, sewing, etc. Vitaline Opikokew received the brooch and the badges were given to Alexina Iron, Cecile Montgrand, Agathe Iron, Celine McIntyre, Marie Jacquot, Angelique Opikokew and Sarrazine Wolverine.

Death

Emelie Dazay, who took sick on the 14th of February, passed away in school on April 5th. She was buried in the school cemetery on April 7. She had been 5 years at school where she was well liked by all the staff and the children. Always happy and smiling, she is mourned by all. Deep-felt sympathies to her family.

ther. Requiescat in pace.

Examinations

On May 23rd, the boys who took first aid passed their exams. Dr. P. Lavoie was well pleased with the results. Congratulations to you boys: E. Iron, A. Byhette, C. Rat, M. Durocher, J. Heneault, W. McCallum, J. B. Rat, C. Piche, G. Larocque, A. Noolchous and E. George.

The girls are actually studying their Home Nursing and expect to be graduated before June 15th and be able to practise during vacation times on their own reserves in caring for their little brothers and sisters at home. Sister Boisvert and Sr. Chartier are the teachers on Home Nursing. Good luck to you girls. Thanks also to Mr. John Muir, sec. supt. of the St. John Ambulance Association and to Mr. J. P. B. Ostrander for the suggestion.

During the winter, Sister Chartier started the Guides and the Crusade for the senior girls, and Sr. I. Laramee took the junior girls. This seems a great factor in creating a family spirit between the staff and the children and also a great help in forming the children's goodwill.

CATHOLIC CONGRESS AT POPLAR MONT.

POPLAR, Mont. — The 58th annual Catholic Sioux Congress of Montana and North Dakota was held at St. Ann's Church, near Poplar, June 22 to 25. It was attended by over 250 Sioux from the Fort Peck Reservation, St. Michael's and Crow Hill (Fort Totten, N.D.), Fort Yates, N.D., and a few Canadian Sioux from Wood Mountain, Assiniboine Reserve, Fort Qu'Appelle and Griswold, Man.



St. Anne's Church

Among the speakers at the Congress, which was presided over by Henry Ashes, general chairman, of Fort Yates, N.D., we note: Rev. G. Laviolette, O.M.I., who gave the sermons in Sioux; Rev. Fr. Timothy Sexton, O.S.B., of Fort Totten, N.D., Mr. Diehl, superintendent of Fort Peck Agency, Mr. James L. Long, Mr. Joshua Wetsit, Joseph Matohi, George Hunt, Henry Ashes, Mr. Greybull and James Garfield.



Mr. and Mrs. Joshua Wetsit and relative.

Rev. Fr. F. T. Weidinger, pastor of Our Lady of Lourdes at Poplar, welcomed the Congress and officiated at the solemn High Masses every morning, also at the Requiem sung at the cemetery. The church had been redecorated for the Congress. Over 200 communions were distributed, and seven baptisms were performed during the Congress.



Visiting Sisters and Seminarian

The 59th Congress will be held at St. Michael's, N.D., in commemoration of the centenary of the Catholic Mission at Fort Totten.

BOW AND ARROW CHAMP

From Kansas City we learn that an Indian defeated the white men in the annual Kansas City archery tournament.

Joe Little Bird, a Sioux-Arapahoe Indian from Colony, Oklahoma, surprised the tournament by arriving to take part in it. He drove all night to be present.

In the main event he outscored his white opponents by making a score of 593 out of a possible 600.

summer holidays.

Parents, friends and relatives were invited and to our satisfaction came in great number. The day was ideal. Around two o'clock, at Father Lemire's call, all the school children gathered together. Then the excitement started! Sack races, three-legged races, baseball, dodge ball, everything which could give us fun and joy was on the programme.

QU'APPELLE VALLEY NEWS

LEBRET, Sask. — Among recent visitors at the school we note: May 12, Father Y. Levaque, O.M.I., a deserving missionary from Yukon; May 19, the new Provincial of the Oblates, Father Scheffer, who was presented with a spiritual bouquet and a "surprise concert". Father Provincial granted us a "provincial holiday"; May 27, Mr. Ostrander, Regional Director, from Regina, and School Inspector Clark.

Cadet Inspection

On May 19, the annual Cadet inspection was held at the school, by Lt. W. E. Harrington, MC, CTO, Sask. Area. A complete programme illustrating the training was then presented. March past, Drill, First Aid demonstration, Physical Training, Rifle Salusthenics, Band selections, three boxing matches made up the programme.

Manual Training

The senior boys take turns in learning practical carpentry, fixing cement, building foundations, etc., as they lend a helpful hand in the erection of an extension to the carpentry shop, which will join the old shop to the bakery building.

We have enjoyed two good picture shows recently: "The Song of Bernadette" and "Spring Parade".

We regret the departure of Sr. Eumir, our devoted kitchen patron, who left us for St. Vital sanatorium, Man., for a year's rest. We wish her a prompt recovery, and we assure her of our prayers.

The afternoon of June 4th

united us in the school chapel, where Father Principal consecrated us all to the Sacred Heart and enthroned the Sacred Heart as our King and Master

Piapot Reserve

On May 31st the annual flower day was held on the mission grounds. Father Guy, our former missionary, presided over the ceremonies.

Sioux Reserve Sports

At the May 24 Sports day at Fort Qu'Appelle, the Sioux Indian team with the Goodwill brothers were a popular attraction, and had much support, even when defeated by the Regina Caps.

At Balcarres, the Sioux played three ball games and won the tournament, with \$150 prize-money; Max Goodwill pitched the three games.

Gordon Tawiyaka, Jos. White-man and George Matthew Yuzicapi joined the Whitewood, Sask., ball team for the summer season.

R.I.P.



George Lavallee, 19, died July 2, 1948, at File Hills Colony, Lorie, Sask.

Bertha Kayasowatum, a daughter of J. B. Kayasowatum, of Piapot Reserve, died July 7, at Zehner, Sask.

MOTHER'S DAY PROGRAMME

CHRISTIAN ISLAND, Ont. —

On May 6th, the pupils of the Christian Island R. C. day school, conducted by the Sisters of Service, invited their mothers to view an exhibition of their year's work. They also presented a Mothers Day Programme, followed by refreshments served by the Senior girls.



King—Sylvester Marriage

Wedding

The St. Francis-Xavier church as the scene of a pretty wedding when Emily Geraldine King, daughter of Mathew King, and Joseph Sylvester, son of Mrs. Violet Sylvester, were married on May 17. Father McElligot, S.J., officiated. John Sylvester was the best man, and Miss Glenora King, bridesmaid.

First Communion

On Sunday May 30 four little girls received First Communion. Breakfast was served for them at the Sisters' home. In the afternoon Corpus Christi Procession was held; four repositories were erected at Indian homes; Rev. Fr. Costello, S.J., of Toronto, gave the Benedictions.

On June 7 a garden party

was held on the school grounds, to increase the church fund.

June 15 was marked by the election of the new chief at Christian Island: he is Mr. Edmond Sandy.

Our three Grade Eight pupils were successful in passing their High School Entrance examination. Congratulations.

BERENS RIVER, MAN.

Interesting events have taken place in our little mission of Berens River, Man., lately and we want all our friends and neighbors to hear about them. We have tried our utmost to honor Our Lord on his beautiful feast of Corpus Christi. Seven of our school children, Michael White-way, Laurie Berens, Hervey Bear, Gemma Bouchie, Rosalie Goosehead, Stella McKay and Hilda Combers had the privilege to receive communion for the first time. It was a double feast. The first mass gathered at the foot of the altar all these little tots with their kind parents and friends. This was the first homage to our Lord on this day.

Immediately following the High Mass, the procession wended its way towards the hospital where a beautiful repository awaited our Saviour. All voices raised to praise God. The Benediction in the mission church ended this feast of our King. It will certainly live as a souvenir in all the hearts of those who were present and especially in that of our seven little communicants.

Field Day

The school children had their field day before leaving for their

Impressive Meeting At Opening Of Museum

BATTLEFORD, Sask. — One of the most striking meetings of a day splashed with picturesque incidents took place between the Governor-General and Lady Alexander and the Indian chiefs and councillors. At the entrance to the encampment, Andrew Swimmer and his two sons, William and Lawrence, in full tribal regalia, leaped from Chief Poundmaker's tepee and stood at attention as the vice-regal party entered it escorted by Indian agent, C. S. Bell.

The warriors were drawn up in a single line and the Governor-General went down it accompanied by interpreter Baptiste Poyak of Sweet Grass. He shook hands with each Indian and then asked the interpreter to say: "Nothing has given me greater pleasure than to meet the chiefs and the councillors. Tell them I shall always remember that I have seen and met the tribes. I thank them one and all."

At this stage, Chief Swimmer, of the Sweetgrass Band, speaking direct to the Governor-General, declared in ringing tones, "As long as the sun shines, as long as the grass grows, as long as the Saskatchewan River runs, no man will break the treaty." It was the day's most dramatic moment, spontaneous and impressive.

The Governor-General asked Andrew Swimmer many questions about tribal life while his sons stood at respectful attention. The trio made a most pleasing group outside the tent of the famous Poundmaker.

The chief and the councillors wore the dark suits with the yellow bands on their hats and coat collars and red trouser braid, the uniform given them and their ancestors by the "Great White Queen."

Several of the tribesmen were in the stirring events of 1885 and at the battle of Cut Knife Hill. The oldest chief was Matchee, 85, of Meadow Lake, and the oldest councillor was Night Traveller of the Little Pine Band.

Other Indians presented to His Excellency were George Poplar and John Weenie, Sweet Grass Band; Chief Thomas Favel, Pat Chatsis and Adam Tootosis, Poundmaker Band; Chief Pat Myo and Antoine Big Ears, Moosomin Band; Chief James Okanee, Antoine Weekusk and Robert Chakow, Thunderchild Band; Magloire Bear, Meadow Lake Band, and Chief Bruno Martell, Water Hen Lake Band.

REVISED TEACHERS' SALARY SCHEDULE

OTTAWA — A revised salary schedule, approved by the Treasury Board, has been released, to become effective Sept. 1, 1948. For school teachers the new schedule offers:

- Grade I, (non-certificate): \$1020 to \$1320
- Grade II (2d Class certificate): \$1440 to \$1920
- Grade III (1st class certificate): \$1500 to \$2220
- Grade IV (High Schools): \$1800 to \$2520.

The annual raises are on a six-year basis. More than 90% of the school teachers fall under categories II and III. In most places free house, fuel and light is provided for the teachers in Indian day schools.

Welfare teachers (school teachers doing welfare work, on a twelve month a year basis) are offered.

- Grade I: \$1260 to \$1560;
- Grade II: \$1920 to \$2400;
- Grade III: \$2280 to \$3000
- and Grade IV: \$2340 to \$3060..

Welfare teachers will normally be teachers in day schools situated in the more remote areas and in Indian Hospitals. In addition to their teaching duties, they

FIELD DAY AT LA LOCHE



School Committee at La Loche, Sask.: Rev. J. B. Ducharme, O.M.I., Pres.; J. Blackhall (H.B.C. Mgr.), Sec.-Treas.; N. Morice, Attend. Officer; R. Janvier and W. Janvier, members; Sr. Th. Arcand, S.G.M., Sr. Lapointe, S.G.M., teachers. At right bottom: The old school, Rev. J. B. Ducharme, Magistrate Lucier, Dr. P. E. Lavoie, M.D., R.C.M.P., and Fr. Poirier, O.M.I., with pupils. At right top: The new school at La Loche.

Friday May 21 was a "Red Letter Day" at our school.

Under the guidance of our teachers a programme of sports and games filled a pleasant and enjoyable day. The weather was fine, the events went off on schedule and the pupils entered into the fun with a zest that only children can put forth.

Parents turned out in holiday mood bringing their friends and older and younger members of family, so that the competitions had a large group of spectators.

The final event, a soft ball match between pupils designated "Reds" and "Blues", was keenly and enthusiastically contested with the Blues running out as winners. However, the Reds were by no means disgraced as they pegaway to reduce the leeway. Cheer up! Reds, a little more practice in the outfield positions and the Blues will not crow very long.

Our First Boat Ride

On Saturday May 22, the "Roma" was hauled into the water after its long winter rest. This means picnics and boat rides.

We did not have long to wait as on Monday May 24 the mission personnel, the Scouts and Cubs and four girls went out for a picnic.

There was trouble with the engine so we had our dinner on the mainland. After dinner, however, Br. Vachon repaired the motor and we were off to the Big Point, then to the Island. We stopped on the island to make tea. Some of the Scouts and Cubs even ventured into the water for a swim! We had supper on the boat.

Weddings

On May 20th, Marguerite Sylvestre, daughter of Mr. Pierre Marie Sylvestre and late Marie Helene Herman, became the bride of Daniel Janvier, son of Mr. and Mrs. Aime Janvier of West La Loche. Father J. B. Ducharme officiated at the wedding ceremony.

Mr. and Mrs. Daniel Janvier are making their home at West La Loche.

On June 7th, Marie Helene, daughter of Mr. and Mrs. Francis

will carry out social welfare work, assist in the administration of family allowances, the dispensing of medicine and work towards the general welfare and advancement of the Indian people, as required by the Dept. of Mines and Resources.

Eventually these teachers may become Indian Agency superintendents if properly qualified. The Indian School Bulletin (Vol. 2, No. 5, June 1, 1948) carries detailed information on regulations concerning the Indian day school teachers.



SHIUX DANCES AND SONGS RECORDED

Roy Poulton

When Walter Hlady, young Winnipeg archeology student, went to the Dakotas last July to study life among the Indians, he knew that very few recordings of Sioux songs existed. He set out to fill that gap in the American album of unfamiliar music and he succeeded.

After setting up his apparatus at several dances on the reservations at Fort Yates and Little Eagle, he returned with a collection of what he rates as "probably the most primitive music still played and sung anywhere on the North American continent."

As music it passes the understanding of the untutored ear of a white man like me, but translation of the lyrics taps a rich vein of poetic lore that deserves wide circulation.

Hlady's collection includes the savage melody of the Grass Song, so named because it tells the story of the days when Sioux warriors went out to fight, carrying clumps of grass in their belts to kindle fires in the snow.

To give those warriors a good send-off six to eight singers gathered around a drum in a bowler about 70 feet in diameter. As the drums steadily increased their beat the voices of the singers whipped into a frenzy of sound, while in the background could be heard the tinkling of bells tied to the dancers' ankles.

The Strong Hearts' Song tells the saga of a Sioux exodus from the United States into Canada in 1877. It gets its name from the Strong Hearts Society which was formed by Sitting Bull to act as policemen and keep order in the tribe during its stay in Canada—a country then known to the Sioux as the Land of the Great Grand-mother (Queen Victoria).

Most of those Sioux, who were actually in flight from United

Sylvestre, became the bride of Mr. William Park, son of Mr. and Mrs. Jonas Park. Reverend Fr. J. B. Ducharme officiated at the nuptial ceremony.

The wedding breakfast was held at St. Martin's hospital. In the evening, a party was organized and the newly wed were feasted at the Lajeunesse Hall.

Hospital News

Patients at Hospital in May were: Emilie Janvier, Helene Toulejours, Mrs. Mathias Herman, Jimmy Lemaigre, Mrs. Isaac Janvier, Mrs. Patrice Montgrand, Mathurine Lemaigre of Island Lake.

States troops following the Indian War of 1876, stayed in Canada for some five years, Hlady says. In fact, some of their descendants can be found in western Manitoba today.

Hlady also recorded the War Bonnet Song which was sung whenever a brave got his war bonnet. To qualify for that honor a brave had to commit at least 40 fearless deeds — such as killing an enemy, carrying home a wounded comrade and being a member of a war party on a successful raid.

More poignant is the Memory Song, sung for a long dead warrior named Walking Elk. It featured a chorus of mixed voices, loudest of which belonged to a woman with the somewhat unusual name of Mrs. Red Legs.

Also in the collection was a song which was used to stoke up a victory dance after a battle. It had a wildly exultant pitch backed by the fast throbbing of drums which increased in tempo with the voices until the whole thing merged into one vast howling flood of sound.

Also featured is the sobbing cacophony of the death lament, which has no real words, and a solo in honor of, Rain In The Face. This last was written for P. S. Hanna, of Fargo, who was badly wounded in the last war.

His wounds earned the admiration of the braves who christened him Rain In The Face after a hero of their tribe who was a great warrior during the Custer battle.

Its words are an illustration of the simplicity of all the Sioux music in Hlady's album:

"Rain In The Face is a great warrior.

"He went to fight the Indians, was wounded

"And has come home."

The recordings were made at dances which are held as often as three times a week on the Dakotan reservations in summer. According to Hlady, the Sioux "use any excuse to throw a dance. One was held to raise money to pay the light bill in the council house."

Apparently, adoption of the ways of the paleface hasn't softened the Sioux very much. The dances usually keep going until three or four o'clock in the morning. And Hlady attended one that lasted three days.

FORT ALEXANDER

Bus Service on Reserve

Formerly men, women and children used to be great walkers often covering on foot from five to nine miles to reach Pine Falls and coming back the same distance, most of the time with heavy pack-sack. But times have changed, owing to a highway which has been made through the tireless efforts of the Oblate Fathers and the financial co-operation of the Band.

Last year five taxis were brought in to bring Indians back and forth on the reserve. Together with these, Stanley St. Croix this year with the month of May has organized a regular Bus service five times a day, to bring workmen to and from their work at Pine Falls, and to connect with the Winnipeg Bus. This service is a saving of time and money. In the past there has been so much abuse of taxis, nobody will do it. However, at times, a taxi has helped to save a life, and collected five rides of four or five passengers for an urgent purpose have been an extravagance.

Much travelling is done also on the Winnipeg River, where motor boats are seen daily rushing in all directions, though some Indians still retain the oars or paddle.

Shall walking then be a thing of the past? Not for the hunter and trapper...

Electric Lights in Indian Home

The majority of Indians in the March voted in favour of electricity, and some are anxious to enjoy this year the benefit of electric light and power.

Donald Guimond one day, on a three mile walk to purchase kerosene, sat comfortably in the evening to read by the lamp, through a false movement, broke the globe and was left in the dark to think seriously of electricity..., so he stated in council house.

Manitoba Rapids between Pine Falls and the reserve are the most rapid on the Winnipeg River before it reaches Lake Winnipeg. Over a mile up stream are Pine Falls, which are now being surveyed for another Hydro line in order to comply with the wishes of Manitobans for extended electrification.

\$500,000 Hotel on Former Indian Land

After a full year of work, a new Hotel in Pine Falls is opened to tourists and high school men. The Indians will pass in front of it...

Fort Alexander Park, established by the Oblate Fathers, is an ideal spot for games: the grounds are even, wide and always drained by a winding creek draining it on the north side. Young boys are more interested in sports. Some of them say they want to do the Commonwealth Construction men, who build a large Hotel store in Pine Falls.

Pony Going to Poorest Mission

In 1880, Father Dupont was a missionary here, where he stayed 3½ years, later to go to St. George's Creek in 1886 as the first resident priest. One of his nephews, Albert Dupont, of St. George, bought a small pony for children's use in going to the school. He now offers the pony for the poorest of all missions.

Industry of Tar Paper

Some black poplar cut by Indians on the H.B.C. section within the reserve, has been shipped by them to Winnipeg to become tar paper, some of which may come back on the reserve for future roofs of wood cases.

SACRED BUFFALO HIDES

The Indians attributed supernatural and sacred importance to white buffalo hides.

FATHER ALLOUEZ

BLACK ROBE

CLAUDE ALLOUEZ, BORN IN FRANCE IN 1620, WAS ONE OF THE MOST FAMOUS OF THE FRENCH JESUIT BLACK ROBES AMONG THE INDIANS IN NEW FRANCE.



HE JOINED THE JESUITS IN 1639, STUDIED, TAUGHT, PREACHED.

ORDAINED A PRIEST IN 1655, HE LONGED TO GO TO CANADA AND ITS INDIANS. AT 35 HIS HEART'S DESIRE WAS GRANTED.



FATHER ALLOUEZ REACHED QUEBEC ON JULY 11, 1658. HE PREACHED TO THE INDIANS AND STUDIED HARD TO MASTER THE HURON AND ALGONQUIN LANGUAGES.



IN 1663 BISHOP LAVAL OF QUEBEC MADE FATHER ALLOUEZ HIS VICAR GENERAL, FIRST IN LANDS AFTERWARDS PART OF THE UNITED STATES.



BUT FATHER ALLOUEZ YEARNED TO GO WESTWARD WORK AMONG THE INDIANS WHO NEEDED HIM MOST. THE TRIP FROM MONTREAL TO THE HEAD OF LAKE SUPERIOR WAS ONE OF EXTREME HARDSHIP.



AT CHEQUAMEGON BAY, FATHER ALLOUEZ BUILT THE MISSION OF THE HOLY SPIRIT, PIONEER HOUSE OF WORSHIP IN OLD NORTHWEST.



THIS BLACK ROBE WAS ESPECIALLY THE APOSTLE OF THE FOX RIVER VALLEY. ON DEC. 3, 1669, HE OFFERED A MASS IN THE FOREST NEAR WHERE THE CITY OF OCONTO NOW STANDS.



OTHER MISSIONS WERE FOUNDED BY FATHER ALLOUEZ NEAR DE PERE AND ON THE WOLF RIVER. HIS VOYAGES TOOK HIM PAST THE PRESENT SITES OF LITTLE RAPIDS, KAUKAUNA, LITTLE CHUTE, APPLETON, POYGAN, WINNECONNE, ETC.



AFTER HIS WORK IN WISCONSIN, FATHER ALLOUEZ LABORED AMONG THE INDIANS OF THE FAMOUS KASKASKIAN MISSION AS SUCCESSOR TO FATHER MARQUETTE. THE GALLANT BLACK ROBE DIED IN 1669 IN WHAT IS NOW INDIANA.



MUSKRAT SKRAT CE UP

muskrat prices advanced sharp- the recent general fur sale in Regina by the Saskatchewan marketing service. es were up 25 percent on r quality and 50 percent on e quality pelts as compared prices paid at the preceding March 31. e muskrat prices were the st anywhere on the conti- this season, the 75,000 rats offered averaging \$3.21 elt. A top price of \$4.90 was ed on extra large heavy quality pelts. e sale attracted a record ber of buyers from U.S. and dian cities, representing the st fur manufacturers in the ess.

Strong demand was evidenced on most furs offered, with total sales reaching \$300,000.

Beaver, ranch mink, weasel and mild mink were in excellent demand, with ranch mink prices advancing 15 percent to approach the high prices which prevailed last December and January. Wild mink prices were up 25 to 30 percent, and weasel advanced approximately 15 percent. Fisher, lynx, marten and otter showed strong demand with prices up about 10 to 15 percent, while coyote, red fox, skunk and jack-rabbit were in demand at unchanged prices.

FORT QU'APPELLE, Sask. — The Echo Lake Marathon for the Regina Leader Post cup was won by Fred McNabb of File Hills, who jogged the distance alone, in one hour and 45 minutes, on May 24.

Once Upon a Time



ST. MACHAR'S WELL

By Dorothy Blount

St. Machar is patron of Aberdeen, so naturally he is concerned with the welfare of the people of that section of Scotland. And in the Strathdon district there is an interesting legend explaining the presence of fish in St. Machar's Well, also known as Tobar Vachar.

At one time there was a terrible famine in Strathdon and many died of hunger. The famine got worse and worse until one day the priest's housekeeper came to him and said there was neither bite nor sup in the house and she did not know where to turn for help.

Now this good priest had a great devotion to St. Machar. He left the house for a walk and stopped beside a neighboring well. There he knelt and prayed, begging the saint to help him and his starving parish.

Next morning, very early, the housekeeper went to this same well to draw water; for though they had nothing to eat, they could still quench their thirst and perhaps keep alive until help came. When she came to the well, she walked three times around it, as was her custom, in honor of the Blessed Trinity. Then she bent over the well to draw the water.

What was her surprise on looking down to see three fine salmon swimming in the well! Quickly she ran and told the priest, and together they caught the fish which fed the whole neighborhood until supplies came to the famine stricken people from other quarters.

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BLESSED LADY CROWNED AT CAUGHNAWAGA

On May 31, the annual ceremony of the crowning of our Blessed Mother took place in the historic mission of St. Francis Xavier in Caughnawaga.

The procession in honor of Our Lady left the church led by the Cross-bearer and followed by Crusaders of the Blessed Sacrament in full uniform, and the congregation. School girls, carrying flowers, preceded the statue of the Blessed Virgin, while the Children of Mary followed, bearing the jewelled crown of Our Lady on a satin cushion.

Public recitation of the Rosary was part of the ceremony.

Returning to the church, the children grouped at the feet of Our Lady and offered her their beautiful flowers to the strains of "O Mary, We Crown Thee With Blossoms Today". Then Dorothy Rice, accompanied by two tiny maids of honor, ascended the flower-banked steps to crown the statue of the Blessed Virgin Mary. This was followed by a sermon by Father Keith, S.J., from Loyola College. He exhorted the children to love Our Lady and imitate her virtues and reminded his young listeners of one of their own who attained great sanctity, Kateri Tetakwitha.

Father Real Lalonde, S.J., then received the promises of 16 Mohawk Maidens who asked to be admitted to the Sodality of Mary. Medals and ribbons were conferred

red and each girl received a diploma signed by the pastor, accepting her into the ranks of the Sodality.

Father Lalonde officiated at Benediction of the Blessed Sacrament during which Gounod's Ave Maria in Iroquois was sung by Mrs. Annie Lahache. The recitation of the Divine Praises, also in Iroquois, ended the ceremonies of Caughnawaga's May crowning.

MAY 24th CELEBRATIONS

STANDOFF, Alta. — May 24th was marked at the Blood Reserve by well organized sports days enjoyed by all. A large number of tents were pitched on the camping grounds. There were foot races, wheel barrow races, needle races, a 2½ mile race, soft-ball games; the older people played hand-games, and the day ended by a large dance.

Officers organizing the sports day were: Honorary officers, N. Shot-On-Both-Sides. The president was Jim White-Bull; vice-president, Charlie Davis; secretaries, James Gladstone and Jim Big-Throat; treasurer, Charlie Davis; general manager, Jack Hind-Bull; chairman, Charlie Good-Rider, and vice-chairman, Joe Bull-Shields.

STRANGE BUT TRUE

LUTHERAN KING, FREDERICK II OF SAXONY SMANTLED AND REMOVED HIS THRONE FROM ITS POSITION IN DRESDEN PLACE SO THAT RAPHAEL'S MADONNA SE SAN SISTO "COULD HAVE PRIDE IN PLACE."



ONE PERSON IN FIVE THROUGHOUT THE WORLD IS A CATHOLIC.



When a fishing trawler is due home the 20-ft statue atop OUR LADY OF GOOD VOYAGE CHURCH, GLOUCESTER, MASS, is lighted. A FISHING VESSEL IS CRADLED IN THE LEFT ARM OF THE STATUE.

The heads of SS. PETER & PAUL are preserved in St. John Lateran's, Rome, in magnificent head shrines of gold and jewels.

QUESTION BOX

Q. When did the custom of women entering the church with their heads covered originate?

A. This custom is traced back to the time of the Apostles. St. Paul, in his first epistle to the Corinthians, speaks of this when he says: "But every woman, praying or prophesying with her head uncovered, disgraceth her head. Doth it become a woman to pray unto God uncovered? (11, 4-14).

Q. I would like to know what is the meaning of the Holy See?

A. The Catholic Encyclopedia gives this definition of Holy See: The term (Holy See) means, in a general sense, the actual residence of the Supreme Pastor of the Church, together with various ecclesiastical authorities who constitute the central administration.

JOAN of ARC

SAINTLY HEROINE,
HEROIC SAINT



Larry The Leprechaun



Larry and the Spoonbill

"I know it isn't polite to ask you," said Larry, "but is there something wrong with your bill? It looks as though you had caught it in a door or something."

"No, I must admit, it's made this way," said the bird, chuckling as it settled down for a moment.

"Well, I suppose there must be some reason for it," said Larry.

"Of course," said the bird. "You haven't met an animal or a bird yet that had anything he didn't need, have you?"

"No," Larry admitted. "It might be good for shovelling food, like a duck," he admitted. "But you aren't a duck."

"No, I'm a spoonbill," said the bird. "But I make just as good use of my broad bill as any duck does, getting his food."

"I thought you were a flamingo when you flew in," said Larry. "You are much the same color."

"Oh, no," said the bird. "You could tell the difference if we ever were together. I have a greenish head, and much more white than the flamingo has. But we are near neighbors—we both

like the Florida swamps."

"Have you suffered from men hunting you for feathers?" asked Larry.

"We have been almost wiped out of existence," said the spoonbill. "If it weren't for some laws that came along just in time, there wouldn't be any of us to enjoy them. However, I must say, we haven't been hunted as much as the egrets and some other kinds of birds."

"You live far enough away from the cities that I would think you were safe," said Larry.

"Man will go anywhere, if it will bring him some money—or at least I've heard it said he will," said the bird. "I know very little about such things myself, as we stay in remote places where we don't really keep up on the news."

"It's a good thing sometimes," said Larry.

"I wouldn't know," said the spoonbill. "I have troubles enough of my own, without worrying about those of others."

—(N.C. Features).

TREATY MONEY TIME

It's Indian treaty money time again on Saskatchewan reservations and this year a record number of Indians will be receiving the annual bounty.

Approximately 16,000 Indians will receive treaty money this year. This will mean the largest amount of treaty money to be paid since the first treaties were made about 1870. There has been a two percent increase per year in the Indian population of the province during recent years.

Payment began at the Duck Lake agency and continued throughout the province until completed in mid-July. Distribution was made by the superintendents in the eight agencies.

Each treaty Indian man, woman and child receives \$5.00. Each chief receives an additional \$20.00 and each councillor another \$10.00.

MISSION BUILDINGS DESTROYED

ILE-A-LA-CROSSE, Sask. — On May 22, forest fires in Northern Sask. destroyed the chapel and priest's residence at St. Martin mission, 30 miles North of Ile-a-la-Crosse. Most of the house and church furnishings were saved through the help of the Indians. The mission had been built in 1933. Every Sunday, even when the Missionary could not come for Mass, the Indians gathered faithfully, singing parts of the Mass and Benediction hymns.

TO HONOR KATERI TEKAKWITHA



LAPRAIRIE, P.Q. — The Jesuit Fathers, guardians of the sanctuary of Kateri Tekakwitha, the saintly Mohawk maiden, at Ste. Catherine of Laprairie, P.Q., have organized a subscription to erect a memorial to the Indian maiden.

The sanctuary will have a twelve-foot bronze statue, resting on a granite altar; the grounds would be planted with lombardy poplars, hedges, flowers beds, stone benches and a pool. Sculptor Henry Hebert, of national fame has drawn the preliminary sketches.

Your offerings are welcomed by Rev. Fr. R. Legault, S.J., Ste. Catherine de Laprairie, P.Q.

CO-OPERATIVES LESSON III—SECOND PRINCIPLE: LIMITED INTEREST ON SHARE CAPITAL

The social capital of a Co-Operative is the money subscribed and paid by members as shares or actions. The agricultural co-operative which has 100 shares of \$50 each, paid for, has a social capital of \$5,000. These shares are credited to each subscriber.

Two Kinds of Social Capital

1. Ordinary capital is money paid by the members, as well as the amount subscribed for. Thus John has subscribed \$50, but paid only \$20, is liable for the difference of \$30 in case of bankruptcy.

2. Privileged capital is money borrowed by the Co-operative from its members. This money bears interest, but does not render the lender liable in case of bankruptcy.

Payment of Interest

Most Co-Operatives pay a limited and fixed interest on the capital invested. This interest varies from 3 to 5 percent. Every Co-Operative member is liable for the ordinary capital subscribed, whether it is paid in full or not. It is necessary to pay interest on the first share of a member. Co-Operatives consider this first share as an entry fee, even if it is advisable to pay interest on these entry shares.

Difference Between Co-Operatives and Capitalistic Enterprises

In capitalistic enterprises dividends are paid yearly according to the profits divided up according to the number of shares.

Example: In a capitalistic dairy having a net profit of \$1,500 on 100 shares, the dividend would be \$15 on each \$50 share, thus 30 percent. Nothing would return to those who made these profits possible.

In a Co-Operative, the shares would bring an interest of \$250 at 5 percent; the difference between the net profit of \$1,500 and the paid up interest of \$250 would be divided in proportion of the number of pounds of fat delivered at the creamery throughout the year.

(Next lesson will explain this distribution of surplus savings.)

BELATED BEADS

REGINA, Sask. — The first shipment of beads received since before the war has arrived at the Indian affairs office in Regina.

The beads will be sent out to the provincial agencies where they will be purchased by the Indians.

The beads were ordered through a Toronto broker in Italy. The highest quality war beads were made in Czechoslovakia but they are now impossible to obtain.

The shipment consisted of hanks of beads colored red, black, orange, white, blue.

ANT. LANTHIER and SON
BUYERS OF RAW FURS
FUR GOODS MADE TO ORDER
254 MAIN ST., WINNIPEG, MAN.
Ask for Our Prices



The Trail of Hanpa

by Ablo-Hoksila and Woonkapi-Sni

CHAPTER XIII—A FAREWELL

story to now: Daniel Little (Hanpa), grandson of the Sun-amer, brought up in a Government Indian school, returns to Wood Mountain quite bewildered by his education. His grandfather wants him to marry the Doe-Maiden, daughter of a Lakota man and of a white man. At the death of his grandfather Daniel wed a great sorrow, and although he loved the Doe-Maiden, he left his home, with his friend, Toto, and went to Poplar, Montana, where he meets attractive Pauline Ramsay.

Daniel and Toto work at the Ramsay ranch for a few days. Daniel finds out that Pauline is falling in love with him. In the meanwhile he inherits \$2,000 from his grandfather, and he decides to return to Wood Mountain, much against his heart's interests, in order to set himself up on a small farm. Before he leaves he writes a letter to Pauline.

The two friends return home, Pauline is heartbroken. Upon his arrival at Wood Mountain a casual remark causes Daniel to realize that his true love is really the Doe-Maiden, whom he has blandly ignored until now.

In an effort to win Daniel's heart, Pauline Ramsay comes to attend the rodeo at Wood Mountain. The Doe-Maiden is jealous of Pauline, but her mother comforts her, assuring her that Daniel will come back to her.

The next day at dawn—the whole encampment was quietly sleeping—Daniel woke early and decided to leave the rodeo. He thought to escape from Pauline, to make a clean break with her before it would be too late. He nudged his pal Toto: "Get up! We are going home now," he said.

"This early?" exclaimed the happy Toto, "who are you running away from?"

"The rodeo is almost over," said Daniel, "let us go to work. I have entrusted my money with LeBegue. I have very important business to attend now."

Muttering, Toto rose and both went for breakfast. There they met LeBegue.

"Well," asked LeBegue, "I guess we are leaving for home?" "Mr. LeBegue," pleaded Daniel, "I want you to help me to build a house this fall... after the harvest, Toto, and I will want to settle down..."

"And the wedding bells may ring," interjected Toto.

LeBegue, long used to Toto's joking, did not pay attention to this remark; Daniel added stily:

"They may, Mr. LeBegue, if you will give me the hand of your daughter, but I do not wish to discuss that now, please. And you, Toto," said Dan, glaring at his pal, "you have the knack of putting me on the spot, haven't you? But I will forgive you this time."

Toto went about his business. Daniel went to the Turf Club office where he checked the final entries for the last day of the rodeo. The crowd had thinned out considerably, as the haying season was advancing.

Castling a last glance at Pauline's tent, Daniel mounted his pony and lopped home.

Early in the afternoon, Daniel was surprised to see a car driving towards his lonely adobe cabin. His heart leaped when he recognized Pauline's car. "Now what?" he asked himself almost grily.

Mrs. Ramsay had set her mind on saying good-bye to Daniel, and also to satisfy her curiosity; she alighted from the car she was greeted by Daniel:

"I am sorry I left you without saying good-bye, last night," he murmured in apology.

"Think nothing of it," replied Pauline, "I rather expected you would still be at the camp this morning. Really, I was anxious to see where you lived..."

"Nothing much to show you, is there?" replied Daniel sadly. "Now you understand, don't you?"

"You remind me of the gold prospectors," taunted Pauline. "Your home is only a shelter, not

a permanent place."

"You are right, Pauline," replied Dan seriously, "but I do not look for gold. The whole prairie is my home. We are not like the white people, are we? For thousands of years we were free to roam, and to live where we pleased. But now, we have to remain at one place. The buffalo have gone forever, Pauline, and we must take the white man's way of life, no matter how difficult it is..."

"Happiness is what you make it. I respect you very much, Daniel," confessed Pauline, "and though my heart cries out to you, I understand why you said last night that we will find a haven, but not in this life..."

With these simple words, Pauline kissed Daniel good-bye, and before she burst into tears, she ran to her car and left Daniel standing mutely, watching the thin trail of dust, watching the "Charitable One," who had been so close to him and to his people, disappear forever.

The following weeks were happy for both Daniel and the Doe-Maiden. His traditional bashfulness vanished in the presence of Marianne. Daniel felt free to keep company with her, to bring simple little presents, and to entertain her with his guitar and songs. LeBegue and his wife smiled happily at the young couple who found many ways of spending some time together, whether working or resting after the day's task was done.

Every now and then Daniel would have a moody spell, and remained silent. Marianne teased him: "Now, lover, what are you thinking of?"

But Daniel would not reply, as his mind wandered away over the hills, to the gradually fading picture of Pauline.

Then Daniel would begin to discuss building a new home for himself. "Doe-Maiden," he asked one day, blushing, "I want to tell you that I love you... if you love me, too, as I am, and always will be, I want you. I have no promise to make, only that of my love..."

"O, lover!" cried Marianne, leaping into Daniel's arms... kissing him... great tears like diamonds shining in her eyes, "Yes, I, too, have loved you for a long time..."

Daniel never felt happier in his life. He felt more eager at work, and from then on, his thoughts turned seriously to planning a future agreeable to his fiancée.

They would be married early in October; by then the new home would be nearly completed, the harvest done, and with Toto as a partner Daniel would be making saddles all winter.

Two weeks after the rodeo, Daniel received a letter from Poplar. For several days he did not want to open it. He felt he wanted to keep Pauline out of his heart forever. One evening, while Toto was looking for some papers of his own, he noticed the unopened letter. "Daniel," he asked, "do you know who this letter came from?"

"I sure do," replied Daniel, "but I haven't read it."

"Now come, Dan," urged Toto, "still running away, aren't you?" Egged by this taunt, Daniel slowly opened the letter and read:

"My Dear Friend—I want to tell you I have now sold my ranch and disposed of all my interests in what my late husband left me. I am going away to a place where I wanted to go since my husband died. The war has made me realize many things... I see things differently now. It seems to me I have lived in my very heart all the horrors of war. This I would have forgotten had I fulfilled my great love for you... I want you to know that I have not deceived myself and that I have not lied to you when I said I loved you. Love suffers and endures all things, but in loving you, I know I was asking too much from you; I was too selfish, perhaps, but I wanted the sacrifice of your happiness so that my love may have lived on."

"Now it is all over. I have only one course set before me, and I will not turn away from it. Where I am going I will be happy, and there you will be with me always. I still love you, but not the way I used to love you. I often wonder at what you are beneath the cloak that covers you... I want to read in your heart. There is a picture of you I will never forget. One day I saw you on your horse, silhouetted in the sky, atop the Peppermint Hill. You seemed to be so very far away from this world and so near to heaven!"

"This letter is an adieu, Daniel, until we meet again in the far away heaven where there will be no sorrows and no heart-breaks. I pray that the One you revere as your Wakan-Tanka will ever keep you, and make you see His light and the love that surpasses all."

Adios,
PAULINE."

Daniel re-read the letter several times. "So, she really loved me," he mused, "and more deeply than I ever thought. She was a splendid woman, and no wonder every one liked her and called her 'the Charitable One.' And now where is she going?"

Daniel suddenly remembered reading in the Gospel book of a counsel given by the Master: "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have a treasure in heaven; and come, follow me."

These words, which he had never quite well understood in his youth, suddenly burst forth in full radiance in his mind. He saw where Pauline was going to, and he felt she was justified in selling everything, and in following the Master of the Christians.

A cloister he had heard about as a strange place, but too unreal, as the castles of old, in fairy tales. And yet, this woman he

had loved was actually leaving everything to serve her Master.

His thoughts wandered on the teachings of Christ... and suddenly he realized another invisible wall had been barring his way to Pauline's heart; the faith in the God of the Christians. And now he saw the same barrier was erected between himself and Marianne. A deep anxiety arose in his mind.

"What if Marianne insists on a church marriage?" he asked himself with anguish.

Toto interrupted the flow of his thoughts: "What now? Bad news?" he asked.

"No," replied Daniel, "wonderful news, and yet something very disturbing and strange has been aroused in my very soul, something I cannot yet understand. Toto, what is a true Christian?"

"One who tell you better than I can answer your question. You speak to Marianne..."

"That I will do... some day."
(To Be Continued)

HEALTH EDUCATION GOES NORTH

North of a great invisible line that stretches from the west coast to the north shore of the Gulf of St. Lawrence live one quarter of the Indians of Canada, most of whom earn their living as wandering hunters and trappers. Many of these nomadic peoples come out of the bush only infrequently and some of them are out of contact with civilization most of the year except for the annual gathering at treaty time in early summer.

For the majority of them, treaty time is the only opportunity to renew old friendships and to purchase food and supplies for the months ahead. At the gathering, the Indian agent registers births, gathers statistics and carries out his many other duties. This summer he has an extra job. He will distribute the new Indian health calendars produced by the Department of National Health and Welfare in co-operation with the Indian Affairs Branch of the Department of Mines and Resources.

The calendars, which have a different health message for each two months of the year, were originally intended only for the northern Indians who receive family allowances in kind.

It was decided that the calendar's health messages would also be of benefit to the southern Indians who receive their allowances by cheque. The distribution list was increased to take in this larger group. More than 52,000 children of upwards of 18,500 Indian families now benefit by family allowances.

The underlying message of the calendars and other health education material being produced for Indians is to emphasize that family allowances are for the children. They are urged and assisted to get the most value from their credits.

The Indian health posters issued recently to the northern Indians list the foods and clothing available on family allowance credits. The posters are being dis-

played in trading posts, schools, council houses and wherever Indians gather.



A different health message for each two months of the year is contained in the calendars now being produced for all Canadian Indians (top). The calendars will be distributed this summer by Indian agents. The poster (bottom) is being displayed in public places in the northern area to help Indian families get the most value from family allowance credits.

NOTICE

Official —

Ottawa, June 8, 1948.

Indians from reserves throughout the Dominion have been meeting periodically at Ottawa in recent years. The tendency of Indians to meet at the Capital has become pronounced since the Special Parliamentary Committee was appointed about three years ago to undertake the revision of the Indian Act.

Indians in Eastern Canada have been warned from time to time that they should seek the advice of the Agent before visiting the department. This warning was necessary for the reason that the department had been frequently called upon to defray the expenses of certain delegations not only during their stay in Ottawa, but as well the cost of their return fare to the reserves. In future, no payments of any kind will be made from Government funds to Indians visiting Ottawa except when the visit is made at the Government's request.

May we point out that there is no department appropriation authorized by Parliament for the payment of such expenses. When such expenses have been paid, the money has been secured by special authorization from the Minister and are taken from funds ordinarily set apart for the care of aged and physically incapacitated Indians. The officials of the Indians Affairs Branch feel that it is impossible to justify such payments.

While the department has no objection to the organization of Indians by Indians for their advancement, nor is there any serious objection to their action in bringing their problems to the attention of the Government, nevertheless, we feel that these organizations should be financed not by the Government, but by the Indians who make up their membership; in fact, a Government subsidy either by way of grants or by the payment of convention expenses would tend, in our judgment, to impair the usefulness of such organizations.

H. L. KEENLEYSIDE,
Deputy Minister,
Dept. of Mines and Resources.

PREMIER KING



Latest Honor conferred on Premier King of Canada is that of chieftainship in the Caughnawaga tribe of Iroquois, (P.Q.)

TEKAKWITHA MISSION, SISSETON



Baptized on Holy Saturday at the Orphanage were: Glen Fryer (M. Mann, godfather); William Varns (Mr. and Mrs. Francis Bauman, godparents); Mary Kathryn (Mrs. Kathryn Shuveiller, godmother); Gladys Buffalo (Mr. and Mrs. Sam Goodvoice, godparents); Leonard Renville (Gertrude Renville, godmother), and Luann Kirk (Juanita Ryan, godmother).

MAY-DAY AT CHRISTIAN ISLAND



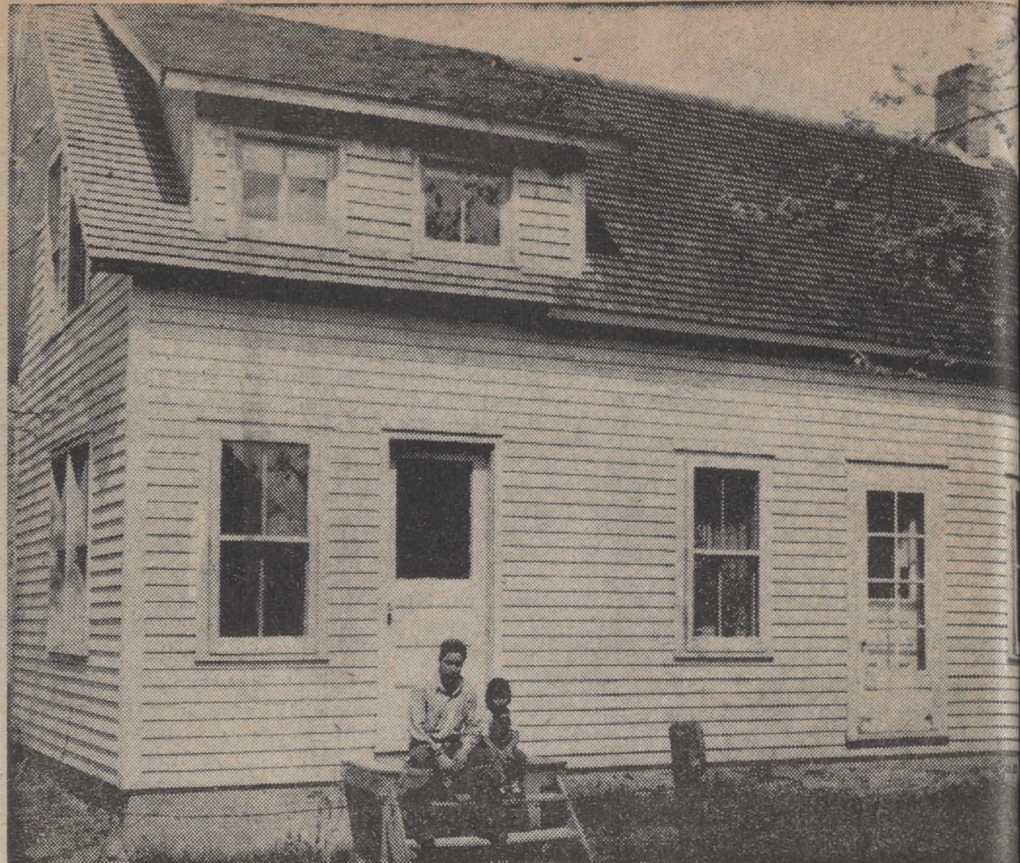
May-Day celebration at Christian Island.

MARIEVAL GRADUATES



Left to right: Albina Sparvier, Marjorie Kay, Catherine Louison, Pearl Delorme, May Evelyn Kay and Olive Redwood.

PROGRESS AT ST. REGIS RESERVATION



— Courtesy of the Cornwall Standard-Free Press
War veteran Joseph Diabo with daughter, Marie, sitting in front of the home he purchased and renovated under the Veterans' Land Act.



— Courtesy of the Cornwall Standard-Free Press
Louis Bush makes adjustments to a huge power grader he operates in maintenance of roads at St. Regis Reserve.



— Courtesy of the Cornwall Standard-Free Press
Mrs. Cecilia Thomas at work on basketry; some of her finished handiwork is beside her.